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For the Herald and Journal. A SUMMER LANDSCAPE.

On either hand, Far as the eye extends, Is spread a bright and sunny land; Its native beauty forest stands, And grace with beauty blends. The fair blue-veined hills, Their verdant summits rear, On every side; the spring that fills The Lake—the ever-flowing rills, All find their being here. Our beauteous lake—the light A journey would reward, When sleeping in the moon's pure light, Or when the sunbeams sparkle bright Upon its bosom broad. The wild flowers kiss its waves, And fringe its waters round, Across its breast the mountains breeze Is whispering to the lily trees, Whose foliage sweeps the ground. Our valley measures o'er In wide scarce half a mile, Its length extends two leagues or more, And all around, behind, before, Its mountains boundaries smile. Embosomed in this glen, Shut by clustering trees, Appear the quiet faces of men; I love to fancy that for them Life has no miseries. O gentle summer!—well Within our vale, thy rare And matchless melodies may swell; We hear them in the sylvan dell, They're ringing every where. They're thrilling in the song That now comes on the gale; It is a robin's simple note, Or sweet its tenuous carols float, Or brooklet, gurgles, and daisies. We gaze into the clear Blue light of heaven above; The spirit land in thought we see, Its music falls upon the ear, Its numbers murmur low. Nature is lovely, and if aught Unclouded do appear, It is from God's dominion brought, It dwells in the midst thought,— 'Tis not created here. S. Country, Conn. HARKNEY.

For the Herald and Journal. AN IMPORTANT HINT TO MINISTERS.

If you want to correct some error of your people, tell it to them, not write it in a paper, because those who most need correction are least apt to read the paper. Some of you ought to talk to your sexton, "between thee and him, alone," against tramping like into church in prayer time; let them walk outside till the prayer is through. Much as I love good choir singing, I love better to have the whole congregation rise with the choir, and sing part of the hymns. Strange we are getting out of our good old habits, while other persuasions are beginning to adopt them. It is shameful, that so few of our young folks try to sing. They would have quite as good an excuse for refusing to learn their A B C's, on some accounts. A few Sabbaths ago, I attended church at a place, where, I am told, the minister sits down a few minutes after sermon, in silence, and that it is customary to observe a little time then, in solemn meditation; (a practice which once was common among the Methodists, thirty years ago, but in these hazy times is hurried out of fashion.) If forms and sacraments are of any use at all, they ought to be observed decently and respectfully. What a shame for a sexton to pull open outside doors, and the people to push open and shut back doors, just before the blessing is said. Is not a word to decent men sufficient? May 21. OBSERVATOR.

For the Herald and Journal. ARROW'S CAMP-MEETING.

My Editor.—The object of this communication is to elicit information respecting this meeting. It is proposed, I believe, to have one general meeting for this section of the State, instead of numerous smaller ones. The advantages of this plan may be seen in the glorious results of it at Eastham, and other similar meetings. Let Methodists of this section of the State attend one central meeting, duly organized, and instead of all necessary powers, and it will be a new and important era in the history of camp-meetings in Maine. Why may we not expect as great and glorious results from such a meeting in Maine, as we have seen from such a meeting in New England? Let us, then, in the memory of thousands? We may, if we adopt the proposed plan, and carry it out with the energy and perseverance of our Massachusetts brethren. With the blessing of God, we shall. The ground selected at Arrow's has many and important advantages over Eastham. At least it has been said. I wish some one acquainted with the facts, would let us know about it. Being situated at the mouth of the Kennebec, both sides of the river, from Bath to Skowhegan, Maine, has been signified the halcyon spot of the ground, and back again, for a very trifling expense, say, perhaps, fifty or seventy-five cents, a large number of our brethren of Portland and vicinity are within two hours' sail of the ground, it being about thirty miles from that place. It would be very easy for the brethren, either by land or water. It seems that in that spot we shall find every facility for a general gathering of the Methodists, from a large portion of this and other States. I suggest, then, that we take hold of the matter, and "fast this ground, and prepare it for the feast of tabernacles," and make it, in the year, the rallying point of our Israel, and, by the blessing of God, it will give to our efforts a weight of influence never before possessed. C. MURGER.

DEISTICAL HISTORIANS.

Gibbon, who, in his celebrated Decline and Fall of the Roman Empire, has left a memorial to the enemies of the gospel, resided many years in Switzerland, where, with the profits of his works, he purchased a considerable estate. The present owner of this property expends, out of his pocket, a large sum, annually, in the propagation of the gospel.

Voltaire boasted that with one hand he would overthrow that edifice of Christianity which required the hands of fifteen apostles to build up. The press which he employed at Ferney, for printing his blasphemous, was afterwards actually employed at Geneva, in printing the Holy Scriptures. Thus the very engine which he set to work to destroy the credit of the Bible, was employed in disseminating its truths. It is a remarkable circumstance, also, that the first provisional meeting for the reformation of an auxiliary Bible Society, at Edinburgh, was held in the very room in which David Hume, the infidel, died.

DR. THOMAS CHALMERS.

The sketches already given of Professor Wilson, and John Knox, from Mr. Turnbull's late work, will have prepared the reader to relish the following biographical sketch of Chalmers: Thomas Chalmers, D.D., was born about the year 1780, in the town of Anstruther, in Fife-shire, the birth-place of another man of genius, Professor Tennant, of St. Andrews, the celebrated author of "A Treatise on the Elements of Natural Philosophy," one of the most famous poems in the language, and making a near approach to the dramatic energy of "Tam O' Shanter." Young Chalmers gave decided indications of genius and energy, and was sent to the College of St. Andrews, and soon became "a mathematician, a natural philosopher, and though there was no regular professor of that science at St. Andrews, a chemist." After having been licensed as a preacher, he officiated for some time as assistant minister, at Cavers, in Roxburghshire. He was subsequently called to the care of the parish church in Kilmany, beautifully situated "amid the green hills and smiling valleys" of his native country. He was ordained on the 13th of May, 1803, and soon displayed the vigor and activity of his mind. In addition to his regular parochial engagements, he devoted much attention to botany and chemistry; lectured on the latter science, and kindred subjects, in the neighboring towns; became an officer in a volunteer corps; assisted the late Professor Vilant in teaching the mathematical class in the College of St. Andrews; and on the succeeding session opened a private class of his own, on the same branch of science, to which all the students flocked; and wrote one or two books, and several pamphlets, on the topics of the day. His first publication appeared at Cupar in Fife, on what was called the Leslie controversy. It was written in the form of a letter, addressed to Professor Playfair, and abounds in talent, wit, and humor. It was published anonymously, and for a long time was not known to be his. He vindicates in it very powerfully, the divines of the church of Scotland, from the imputation of a want of mathematical talent, a reproach which he thought Professor Playfair had thrown upon them. He also wrote a volume on the resources of the country, which attracted much attention, as a work of ability and eloquence. From these statements, it must be evident that Dr. Chalmers had but little time to devote to the spiritual interests of his parish. He performed his stated duties, it is true, but devoted his energies chiefly to literary and scientific pursuits. Indeed he was, in religious belief, a rationalist, and had not yet adopted those profound and spiritual convictions which subsequently formed the main-spring of his ministry. In 1805, he offered himself as a candidate for the vacant chair of Mathematics in the University of Edinburgh, with considerable chances of success; but afterwards withdrew his name, at the earnest solicitation of his friends, who wished to retain him in the church. When Dr. Brewster's Edinburgh Encyclopedia was projected, Dr. Chalmers was engaged as one of the contributors, and wrote the article on "Christianity," which was subsequently published in its separate form. It was about this time that his mind underwent a radical change, on the subject of vital religion. He discovered the utter inefficiency of a utilitarian morality, for the renovation and guidance of man, and eagerly embraced those peculiar views of evangelical faith, which recognize the sacrifice and intercession of Christ as a ground of hope to the fallen, the necessity of "being born of the Spirit," and the ineffable beauty and blessedness of "a life hid with Christ in God." It is said that this change took place while writing the article referred to; he then felt the necessity of acting upon his own principles, of yielding his heart, absolutely and forever, to the truths of that Revelation the reality and authority of which he was called to prove. It will be remembered by those acquainted with the divine in question, that he takes the ground that a divine revelation must necessarily be mysterious; that coming from God, it must belong to the infinite and the obscure, and thus contain many things which shock our pre-conceptions,—that a priori objections to its doctrines are therefore null and void, and that the whole must be received, without exception or modification. He insists that while we have experience of man, we have little or no experience of God; that the thoughts of such a Being must infinitely transcend and, in all probability, contradict ours, especially with reference to the great problem touching the salvation of the guilty. If, then, the genuineness and authenticity of the sacred books can be proved as historical facts, we have nothing to do with the revelation which they contain, but to receive it with adoring gratitude and submission. The incarnation of the God-head, the sacrifice of the cross, justification by faith, the re-birth of the soul by the Holy Spirit, the resurrection of the body, and eternal judgment, are revealed facts or truths, already proved, and must, therefore, constitute the heart's-creed of every true believer. These doctrines, consequently, were embraced by Chalmers himself, and formed, thenceforward, the subjects of his preaching to the people. A great excitement ensued. The community was aroused—the multitudes were converted. Chalmers preached with the greatest fervor and unction, and hundreds flocked to hear him from the neighboring parishes. This produced inquiry, and he found it necessary to give explanations in reference to the causes which had effected such a change in his ministry. In this view, the following will be read with interest and profit: "And here I cannot but record the effect of an actual, though undesigned experiment, which I presented upwards of twelve years among you. For the greater part of that time, I could expatiate on the meanness of dishonesty, on the villainy of falsehood, on the despicable arts of calumny—in a word, upon all those deformities of character which awaken the natural indignation of the human heart against the pests and the disturbers of society. Now, could I, upon the strength of these warm expostulations, have got the thief to give up his stealing, and the evil speaker his censoriousness, and the liar his deviations from truth, I should have felt all the repose of one who had gotten his ultimate object. It never occurred to me that all this might have been done, and yet every soul of every hearer have remained in full allegiance from God; and that even could I have established, in the bosom of one who stole, such a principle of abhorrence at the meanness of dishonesty that he was pre-

vented from stealing no more, he might still have retained a heart as completely unturned to God, and as totally unpossessed of a principle of love to him as before. In a word, though I might have made him a more upright and honorable man, I might have left him as destitute of the essence of religious principle as ever. But the interesting fact, that during the whole of that period in which I made no attempt against the natural enmity of the mind to God, while I was inattentive to the way in which this enmity is dissolved, and the believing acceptance on the other, of the gospel urged; while Christ, through whose blood the sinner, who by nature stands afar off, is brought near to the heavenly Lawgiver, whom he has offended, was scarcely evoked, or spoken of in such a way as stripped him of all the importance of his character and offices, even at this time I certainly did press the reformation of honor, and truth, and integrity, among my people; but I never even heard of any such reformations being effected among them. If there was anything at all brought about in this way, it was more than I ever got any account of. I am not sensible that all the vehemence with which I urged the virtues and the proprieties of social life, had the weight of a feather on the habits of my parishioners. And it was not till I got impressed with the utter alienation of the heart, in its desires, and affections, from God—it was not till reconciliation to him became the distinct and the prominent object of my ministerial exertions—it was not till I took the Scriptural way of laying the method of reconciliation before them—it was not till the free offer of forgiveness, through the blood of Christ, was urged upon their acceptance, and the Holy Spirit given through the channel of Christ's mediatorship, to all who ask him, was set before them as the unceasing object of their dependence and their prayers—it was not, in one word, till the contemplations of my people were turned to these great and essential elements in the business of a soul providing for its eternity, that I ever heard of any of those subordinate reformations, which aforetime made the earnest and the zealous, but, I am afraid at the same time, ultimate object of my earlier ministrations. To servants, whose scrupulous fidelity has now attracted the notice, and drawn forth, in my bearing, a delightful testimony from masters, what mischief yet would have done, had your zeal for doctrines and sacraments been accompanied by the sloth and remissness, and what, in the prevailing tone of moral relaxation, is counted the allowable parading, of your earlier days! But a sense of your heavenly Master's eye has brought another influence to bear upon you; and while you are thus striving to adorn the doctrine of God your Savior in all things, you may, poor as you are, reclaim the great ones of the land to the acknowledgment of the faith. You have, at least, taught me that to preach Christ, is the only effective way of preaching morality in all its branches; and out of your humble cottages have I gathered a lesson, which I pray God I may be enabled to carry, with all its simplicity, into a wider theatre, and to bring, with all the power of its subliming efficacy, upon the vices of a more crowded population."

In 1815, Dr. Chalmers was translated to the Tron church of Glasgow, and here displayed all the resources of his brilliant and vigorous mind. Fired with a generous ardor for the salvation of souls, he poured the truth of God upon rapt and crowded congregations. In addition to the indefatigable performance of his ministerial duties, he embarked with eagerness in plans for the amelioration of the condition of the poor. He urged the importance of free school education, and although he had to encounter much prejudice, he accomplished a large amount of good for the city of Glasgow. His views upon this subject are developed in a large work, published at the time, on the "Christian and Civil Condition of Large Towns,"—a production somewhat elaborate and diffuse, but abounding in important suggestions and earnest appeals.

In 1823, he was elected Professor of Moral Philosophy, in the University of St. Andrews, where he imparted a very different character to this course from the mere worldly cast which it too generally assumes in our universities. Firmly convinced of the great truths of the gospel, he infused into his prelections the spirit of a profound and earnest godliness. While here, he also delivered a separate course of lectures on Political Economy, as connected with the chair of Moral Philosophy.

It was while Professor of Theology in Edinburgh, as we believe, that he visited London, and attracted so much attention by his sermons and lectures. While there, Mr. Canning, Lord Castlereagh, Lord Eldon, the Duke of Sussex, with several branches of the royal family, whom, as the journals remarked, "they were not accustomed to elbow at a place of worship," were found anxiously waiting to hear this modern Chrysostom. Caught by the irresistible charm of true genius and piety, they listened with wonder and delight to his honest and earnest appeals. They felt and acknowledged that his sermons "as far transcended those of the mawkish productions to be frequently met with, as does the genius of Milton or of Newton surpass that of the common herd of poets and philosophers." It was a sublime sight to behold crowds of all ranks and conditions, listening devoutly to the vehement exhortations of this man of God.

Dr. Chalmers, as all are aware, is the principal leader of the Free Church movement. He has uniformly asserted the supremacy of Christ in his own church, and the right of the people to the election of their pastors. This being denied and withheld by the legal authorities in Scotland, Dr. Chalmers, and the noble host of ministers and churches that agreed with him, departed in a body from "the Established Kirk." In 1843 he relinquished his station as Professor of Theology in the University; and since that time "has occupied the same office, in connection with "the Free Church of Scotland." He is now considerably advanced in years. His head is silvered with gray, and much of his natural strength is abated. But his mind is yet clear and strong, his heart calm and joyful; and we can only hope and pray that he may be spared many years to come, as an ornament to his country, and an honor to the church.

It is not our purpose in this place to say much on the subject of the published works of Dr. Chalmers. These are quite voluminous. The English edition of his work consists of twenty-five duodecimo volumes, on Natural Theology; the third and fourth, on the Evidences of Christianity, the fifth on Moral Philosophy, the sixth, Commercial Discourses, the seventh, Astronomical Discourses, and the last four, on Paul's Epistle to the Romans, are the most interesting and valuable. In style and arrangement, in logic and definition, they possess some obvious defects, but ever indicate a genius of the highest order, a heart burning with love and zeal, a conscience void of offense toward God and toward all men; and a devotion akin to that of angels and the spirits of just men made perfect.

ASTONISHING ACCURACY OF THE BIBLE.

An astonishing feature of the Word of God, is the unerring accuracy of the multitude of prophecies which it contains, and the multitude of prophecies to which it alludes, there is not one physical error, nor one assertion or allusion disproved by the progress of modern science. None of the mistakes which the science of each succeeding age discovers in the books of the preceding age; and, above all, none of those absurdities which modern astronomy indicates in such great numbers in the writings of the ancients, in their philosophy, and even in the finest pages of the church,—not one of those errors to be found in any of our sacred books. Nothing there will ever contradict that which, after so many ages, the investigations of the learned world have been able to reveal to us, on the state of our globe, or on that of the heavens. It is a book which nearly fifty writers, of every condition, and living through the course of nearly three hundred years, have concurred to make. It is a book which was written in the centre of Asia, in the sands of Arabia, and in the deserts of Judea; in the courts of the Jews, in the music schools of the prophets of Bethel and Jericho, in the sumptuous palaces of Babylon, and on the idolatrous banks of the Chebar, and finally in the centre of western civilization; in the midst of polytheism, and its sad philosophy. It is a book, whose first writer was 40 years a pupil of the magicians of Egypt, in whose opinion the sun, the stars, and the elements were endowed with intelligence, re-acting on the elements, and governing the world by a perpetual alluvium.

LAURA BRIDGMAN.

The interest which has been excited, both in this country and Europe, by the case of Laura Bridgman, the deaf, dumb, and blind girl, whose case is separately reported upon by Dr. Howe, induces us to make an extract from the last report upon her case. Until recently, the most noticeable fact in reference to her, was the cheerfulness, amounting almost to gaiety, with which her life was marked. Notwithstanding her three-fold deprivation, making it apparently impossible that any intellectual life or enjoyment could be manifested, very few in the full possession of their senses could be found who displayed such unvarying cheerfulness and activity as she has there. But during the past year she has been sickly, and though her health is now better, and it is believed will be wholly restored, a change has come over her mind, which is strikingly portrayed in the following paragraphs from Dr. Howe's report.

"During the most of the past year she has been weak and sickly. In the spring, especially, she became very much emaciated, her appetite failed almost entirely, and she could hardly be persuaded to take nourishment enough to keep her alive. "She was placid and uncomplaining, and though never gay, as in former years, she was never gloomy. She appeared to feel or fear no anxiety concerning her health, and when questioned closely about about it she would answer that she was very well. Indeed, the change had come over her so slowly and gradually, that she seemed to be hardly conscious of it, and showed surprise when it was alluded to. Sometimes, indeed, when she found that she was weary by walking half a mile, she was forced to remember her former long walks of five or six miles, and to think about the change.

"As she grew thinner, and paler, and weaker, she appeared to be laying aside the garments of the flesh, and her spirit shone out brighter through its transparent veil. Her countenance became more spiritualized, and its pensive expression told truly, that though there was no gloom, neither was any gladness in her heart. "Her intellect was clear and active, and she would have indulged in conversation and study about subjects of a serious nature; but she was sensitive and excitable, and the mental activity and craving were perhaps morbid. Be that as it may, however, she was at a fearful crisis in her life, and it seemed to be our first duty to save that. She was therefore not only diverted from all exciting trains of thought, but dissuaded from pursuing her usual course of study. We were very desirous not to alarm her by showing the anxiety which was really felt about her, and this object was gained so effectually, that she probably did not discover her danger. She is always very observant, however, and ascertains the state of the mind of those about her by reading parts of the natural language of the emotions which we never observe, but which are as sure guides to her as the expression of the countenance is to us.

"It is almost impossible that her companions should feel particularly gay or sad, and without the knowledge of it from Laura. The natural tone of the feelings is almost infinite. A common observer reads only the page of the countenance; the keener ones find meaning in the tones of the voice, or looking more closely, read signs in the very shading of hands; but Laura not only observes the tones of the finger language, but she finds meaning in every posture of the body, and in every movement of a limb; in the various play of the muscles she observes the gentle pressure of affection, the winning voice of persuasion, the firm motion of command, the quick jerk of impatience, the sudden spasm of temper, and many other variations which she interprets swiftly and correctly.

"With all these means of ascertaining the state of her teacher's feelings, and with the certainty that an untrue answer would never be given her, Laura would surely have learned that her life was thought to be in some danger if she had ever been accustomed to dwell upon thoughts of sickness and death; but she had not, and therefore she walked without a shudder upon the brink of the grave.

"The result was as I had hoped and expected that it would be, for I was more sanguine than others. The natural strength of her constitution, which had triumphed in that fearful struggle during her infancy, though at the expense of the most important organs of sense, had been carefully nurtured by constant exercise, simple diet, and regular habits of mind and body, and it carried her through this second trial. After she had been brought so low that it seemed as if the tendency to disease could find no more resistance to overcome, it yielded at last, and then the vital powers began to rally slowly.

"When the weather grew warmer, she began a course of sea-bathing, and of exercise upon horseback. These occupied and amused her mind, and strengthened her body; and she continued to grow better through the year—very slowly, indeed, but surely. She has now recovered some portion of her lost flesh; and her appetite is so far restored, that she eats a sufficient quantity of bread and milk, but does not like any thing else. She does not wish to change her food at all, but when meal-time arrives, she sits down cheerfully to her simple bread and milk, morning, noon, and evening; and having finished that, she disregards all the dainties and the fruits with which the capricious appetite of invalids is usually tempted. Her present diet is one of her own choice, and though it is not the best, and its sameness is unwise, we do not insist upon change while she is manifestly thriving, because it might do more harm than to indulge a caprice of appetite not uncommon with delicate persons. "But the best sign of returning health is the change which has taken place in her animal spirits; nor is this change uninteresting in a moral point of view. Before her illness, she was cheerful along her dark and silent path of life, bearing sportfully a burden of infirmity that would have crushed a stout man, and regarding her existence as a boon given in love, and to be expended in joy; since her illness, she seems to be a thoughtful girl, from whom the spontaneous joy of childhood has departed, and who is cheerful or sad in sympathy with the feelings of those about her.

"I hope and believe that her health will be perfectly restored, although it is still very frail, and easily deranged by any over-exertion of body or mind. Perhaps a complete change may take place in her physical system, and her now slender form develop itself into the proportions of a large woman; such changes are not unfrequently after severe crises. At all events, with restoration of health will come a return to those studies and occupations which have been necessarily suspended."

"YE WILL NOT COME TO ME."

There are some men who wish to go to Heaven with the understanding that they are entitled to the favor, or else not at all. They do not feel willing to accept Heaven as a boon granted by the infinite love of a merciful God, but they desire to merit it through their own good works.—They will not go up to heaven's gate and plead the atoning blood of the blessed Lamb of God, as their passport into the Heavenly land, the home of the redeemed, but they offer in exchange for the delights and the pleasures of eternity the meagre catalogue of their own actions here on earth. Is it strange that their offer is not accepted? As for myself, I know what I will do when God calls my soul to judgment. I know when I shall look back upon my life, it will be fully to attempt to justify any thing that I have ever done. I will turn to Christ, and say, Thou hast promised to save me, if I would trust in Thee, and I have trusted in Thee, and now I claim the fulfilment of Thy promise, O Lord. Here I am, and my only hope is in Thee. And then Christ will throw around about me the shield of His righteousness, and I shall enter heaven, not because I am not a sinner, but because I am a sinner, loved and shielded of Christ. But you refuse to take this Christ at His word, you reject his proffered mercies, and therefore He will reject you.—Rev. H. W. Beecher.

RAILWAY FLYING.

Forty-five miles an hour is the contract time for carrying the mails in England, per railway, and, rapid as is this transit, it has been recently outdone. A late London paper gives an account of extraordinary rapidity on this railway, which seems to make us almost realize the idea of Puck. "I'll put a griddle round the earth in forty minutes." The road was the London and North-Western Railway—and a special train, consisting of five carriages, was taken from London to Birmingham in two hours and thirty minutes.—"The actual time of traveling did not exceed two hours, being an average of fifty-six miles per hour, the train being stopped four times on the journey, to allow other trains to be clear of the line, beside stopping at Wolverton to change engines. The latter part of the journey, twenty-one miles, was performed in twenty minutes.—The maximum speed for upward of a mile was seventy-five miles per hour."

DEVEREUX JARRATT.

The Episcopal church in Virginia, during its last year of its existence as an Established Church, was lighted up by the fervent piety of Devereux Jarratt. His name is still precious among the pious in that State, of all denominations. The Episcopal clergy generally looked upon him with an evil eye; for he cared infinitely more for the nut than the shell. He is now more justly appreciated in his own communion. Bishop Moore said:—

"The impression which the representation I received of Mr. Jarratt's piety and excellence, at my first entrance on the discharge of my duty, in this field of my episcopal labors, was so deep, that I looked forward with the greatest pleasure to the period when I should visit the parish in which he had officiated; and I can truly say, that the feelings I experienced on entering the pulpit from which he had proclaimed the truths of the gospel, were of a character the most solemn and affecting. Surrounded as I was by some of his parishioners, who had spoken of him in language of filial regard, who had listened to his voice from the pulpit I then occupied, and who filled the same seats in which they sat, while under his ministry in early life, gave rise to reflections of the most pungent description, and made me to feel that I was standing on holy ground, delivering the same message which their late pastor had frequently enforced with tears and expressions of the most fervent devotion."

After this the reader will be interested in Jarratt's own account of his preaching:—

"I have no notion of entertaining unwelcome mortals with florid harangues, and fine paintings of moral virtue, as is too commonly the case in our day. The word of our virtue, or moral virtue, is the cant term of all our velvet-mouthed preachers. Modern sermons, both from the pulpit and the press, are generally full of it. It is, indeed, a very pretty word, and sounds soft and smooth. It means something, or nothing, according to the fancy of the reader or hearer. But I consider this favorite word to be of heathenish extraction, and thereby cautiously avoid it in all my public discourses. I dare say, you will seldom find it in any of my printed works, though I see it has crept into the 12th sermon, vol. 2, page 64.—You will there read piety and virtue; but I think, in the manuscript, I wrote, piety and mercy.—The word may be found in a few other places, but not with my design. I find I am digressing again, and must check myself.

"Instead of moral harangues, and advising my hearers in a cool, dispassionate manner, to walk in the primrose paths of a deuced, subdued, and elevated virtue, and not to tread in the foul tracks of disgraceful vice, I endeavored to expose, in the most alarming colors, the guilt of sin, the entire depravity of human nature, the awful danger mankind are in by nature and practice, the

tremendous curse to which they are obnoxious, and their utter inability to evade the sentence of the law and the strokes of divine justice, by their own power, merit, or good works. These doctrines are very grating and mortifying to the pride of man, and therefore the more necessary to be often repeated and warmly inculcated, that the haughtiness of man may be brought down, and his lofty imaginations laid low; that Jesus Christ may be gladly received as a Savior in a desperate case.

"In a word, my plan was, first, to convince of sin; second, of inability; third, to point out the remedy, and press the convicted to fly to Jesus Christ, and rest on him for complete salvation; and fourth, to exhort those who believe, to be careful to maintain good works, and go on to perfection. Or, in the words of St. Paul, to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

CITY OF VERA CRUZ.

The city is handsomely built, and laid out with great regularity. The streets are well paved with rough stones, brought, it is said, from Massachusetts. The sidewalks are laid with bricks, or rough stones, made level by a thick coating of cement, forming a beautiful and easy promenade. The houses are two, and occasionally three stories high, flat roofed, built of stone, or brick, plastered, and when new, pure white; but a majority of them are much blackened by the weather. It appears to be the universal custom to plaster everything that is made of stone or brick; no wall or fence, house, fort, or cathedral being complete without stucco. Many of the public buildings are ornamented with a row of columns in front, and are elegantly finished. The custom-house, in particular, is a fine edifice, with colonnades, tessellated marble floors, &c. The cathedrals, of which there are three or four, are immense structures, each with its tower and dome, and are apparently of great antiquity. The wharf, or "mole," is a very superior piece of workmanship, by rough calculation, about 400 feet long, and 60 or 70 feet wide, built entirely of stone, the surface laid with square blocks of the same material. It extends out into the harbor, directly opposite the castle, and adjoining the custom-house.

The gates of the city are rude and ponderous, and hang from immense piles of masonry. Inside of each stands the sentry-box, a circular building of masonry, just large enough to contain a man and his musket. The cemetery is situated about a mile from the city. It is enclosed by a high wall, and contains an elegant little chapel, in the centre of which is a pedestal surmounted by a small crucifix. At the front entrance are two ornamental columns of polished marble. This building was much injured by the Mexican shot fired at one of our batteries in the vicinity. The graves are generally marked with a black wooden cross, upon which is a heart-shaped tablet, bearing the appropriate inscription. There are some monuments of plaster work, and two or three of finely polished marble.

The reefs, which abound near the coast, are of insect formation. This substance is perfectly white, and is much used for building; but as it is very brittle and porous, it is not capable of sustaining very great pressure.

At a short distance from the city, there is a passage-way, forming part of the road, composed of brick, with a coating of cement. On each side runs a low wall, to which a number of stone steps are attached at intervals. Its length is 6 or 800 feet. The centre expands into a circle, and at each end is a platform, with several steps leading up to it. It is said this was a fashionable promenade for the citizens; but there is scarcely a tree or shrub to give it the least inviting appearance. It crosses nothing, and leads to nowhere in particular, and altogether has a most unmeaning and ungraceful appearance.

The country in the neighborhood is principally level, with a covering of poor grass, prickly pears, bushes, a few aloes, and a variety of wild flowers. The soil is sandy, and of little value. During the day, the weather is hot, while the nights are cool, with drenching dews.

GOLDEN APPLES AND SILVER BELLS.

In the celestial city—in the paradise of God—in the heaven of the Bible, and on the banks of the river of life, are trees of perennial beauty yielding their fruits every month, in those delightful realms, infinitely surpassing in richness and glory all that mortal eye hath seen, or ear heard, or heart conceived.

In eastern poetry, they tell of a wondrous tree, on which grew golden apples and silver bells; and every breeze went by and tossed the fragrant branches, a shower of these golden apples fell, and the living bells, they chimed and tinkled forth their airy ravishment. On the gospel tree there grows melodious blossoms—sweeter bells than those that are mingled with the pomegranates on Aaron's vest—holy feelings, heavenly joys; and when the wind, blowing where it listeth, the south wind waking, when the wind breathes upon that soul—there is the shaking of mellow fruits, and the flow of healthy odors all around, and the gush of sweetest music, whose gentle tones and joyful echoes are wafted through all the recesses of the soul. Difficult to name, and too ethereal to define, these joys are, on that account, but the more delightful. The sweet sense of forgiveness; the conscious exercise of all the devout affections, and grateful and adoring emotions God-ward; the full of sinful passions, itself security of the well-ordered conscience; and the kind spirit of adoption encouraging you to say, "Abba Father,"—all the happy feelings which the spirit of God increases or creates, and which are summed up in that comprehensive word, "Joy in the Holy Ghost."

THE HUMANIZING INFLUENCE OF CLEANLINESS.

A neat, clean, fresh-scented, sweet, cheerful, well-arranged, and well-situated house, exercises a moral, as well as a physical influence over its inmates, and makes the members of a family peaceable, and considerate of the feelings and happiness of each other. The connexion is obvious between the state of mind thus produced, and habits of respect for others, and for those higher duties and obligations which no laws can enforce. On the contrary, a filthy, squalid, noxious dwelling, rendered still more wretched by its noisome state, and in which none of the decencies of life can be observed, contributes to make its unfortunate inhabitants selfish, sensual, and regardless of the feelings of each other. The constant indulgence of such passions renders them reckless and brutal; and the transition is natural to propensities and habits incompatible with a respect for the property of others, or for the laws.—The Topic.

WEDNESDAY, JUNE 16, 1847.

CHURCH AND STATE.

We referred last week to the new political position of the English Dissenters, occasioned by the Government Education Bill. A considerable interest prevails at present in the United Kingdom, on the question of the union of Church and State. Meetings have been held, and organizations formed, for the discussion of the subject, and plans formed for the diffusion of a correct sentiment respecting it, through the country. After a late series of lectures at Norwich, resolutions were passed of a very significant character. We give the following extract:

"That this meeting is deeply convinced that the establishment, or endowment, by the State, of any religious sect, is unscriptural, unjust, and inexpedient."

"That the establishment or endowment, by the State, of conflicting sects of religion, in various parts of these dominions, indicates that the legislature has in such measures been influenced more by considerations of State policy, than by any concern for the propagation of truth."

"That the alliance between the Church and the State has subverted the independence of the Church, and deprived it of the power of self-government."

"That the appointment of its Bishops and Ministers is vested in the hands of Politicians, Corporate bodies, and Patrons, without regard to their religious opinions or characters."

"That the most sacred calling is openly made a matter of bargain and sale. That the system of pluralities and clerical non-residence prevails to a very great extent, and mostly among those in the highest stations in the Church."

"That the only sufficient remedy for all these evils and inconsistencies, is to be found in the entire abandonment, by the State, of all interference with the religion of the people, for which great result this meeting will earnestly strive, by the adoption of all such means as shall be consistent with a Christian spirit, and a due regard to individual interests."

The recent trucking of the whig ministry to the church party, respecting the Education Bill, will give a new impetus to these discussions. The Dissenters are manifestly rousing themselves; from an attempt to restrain the dominance of the church Tories, they will now proceed to attempt its overthrow. Reformatory sentiments are too progressive in England, at present, to admit of compromise; every such check upon them only reacts, and the aristocratic elements of the Government will sooner or later yield under the reaction. The voluntary system, as experimented in this country, is a most triumphant argument for the independence of the church.

THE BOOK CONCERN AND SUPERANNUATED PREACHERS.

We have referred to the question whether it would not be advantageous to abandon the proceeds of the Book Concern, as a dependence for superannuated preachers, &c., and apply them to the reduction of the prices of our books. In the last Western Christian Advocate we find two excellent articles, favoring the suggestion, one by Rev. J. H. Powers, argues the subject at length, and comes to the following conclusion:

1. Reduce, if practicable, the periodicals—payment always in advance.
2. Reduce all our books as low as may be consistent with the business generally, so that our books may compare, in price, with any in the market. Till this is done, will not our books be superseded by others?
3. In all this reduction, have reference to a reasonable discount to agents, or wholesale purchasers, so that they may have as strong, if not stronger, inducements to circulate our books than they now have.
4. And still a small profit may arise from the Concern, in regard to which he suggests the following:

1. Let there be a contingent fund of —, set apart to meet any emergencies that may occur in conducting the business.
2. Apply another portion of the profits to the publication of new works not yet published by us.
3. Let another portion be used to increase the German publications, till the wants of that department of the work are supplied.
4. Let another part be applied to supply our Sabbath Schools, all over the land, with the best books in the world, barely at cost.
5. And, if practicable, furnish the Sunday School Advocate, the Missionary Advocate, and the tracts, on the same terms.
6. If this most favorable arrangement was made in behalf of the people, and appeal made directly to them, from year to year, on account of our worthy superannuated preachers, &c., he thinks that we would receive from them directly, for that object, five, if not ten dollars, where we get one dollar indirectly from them, through the Book Concern.

This is a growing conviction in the church; and we are inclined to think that the next General Conference will discuss it thoroughly. Dr. Elliott, the editor of the Western Advocate, has the following reasoning on the subject:

1. The profits of the Book Concern are utterly inadequate to meet the deficiencies to which they are applied. What is the small amount from this source, compared to the actual deficiencies remaining unpaid? It is a mere fraction of the whole.
2. Nevertheless, the appropriation from the Book Concern to a large portion of the Church, conveys the idea of sufficiency. The total amount of the capital of the Book Concern, amounting, as it does, to a considerable sum, conveys the idea of an ample supply. The annual dividends to the Conferences have, also, the appearance, as an aggregate, of a goodly sum. But when divided, it is a small percent on the deficiencies which it is designed to make up.

Accordingly, the people, in their contributions of ministerial support, have a constant reference to the funds of the Book Concern. The fifth collection is become a meagre affair, amounting to a mere trifle. On poor circuits, the idea of the funds of the Book Concern is constantly before the eyes of the people, so that the contributions are far below the ability of the people. On the wealthy circuits, almost no attempts are made to send to Conference a surplus, to meet the deficiencies on the poorer circuits.

4. Hence, we are persuaded, that the dividends of the Book Concern and of the Chartered Fund are injurious to the support of the ministry. The argument arising from the absence of these funds, would produce ten times the amount at the fifth collection, and the regular quarterly and class collections; and it will be very difficult to provide for those on poor circuits, and for the superannuated preachers, widows, and orphans, while this nominal supply conveys to the minds of most an adequate provision.

5. At this period of the church, there is no special need to depend on the Book Concern for relief. The poorest portions of our work are now properly placed among the missions; and the increased ability of the Church is fully adequate to meet the disciplinary wants of the ministry.

6. All the funds of the Book Concern, capital and

proceeds, are needed to supply the country with books, by cheapening somewhat a part of the publications, and bringing others into circulation.

7. Not only so, but there is need for contributions to be made to the Book Concern, in order to meet the growing wants of the Church, in the place of taking from these funds. Of this, we have even examples. When the Book Concern was burned, our people contributed liberally. They contributed freely, to creating the publishing fund for Sunday school books. The same was done for the circulation of German publications. And we believe the church is prepared to contribute, annually, if need be, very liberally, to aid the Book Concern to publish good books, as well as to give more than ten times as much as the Book Concern furnishes, to be applied to the same noble cause which its funds are now appropriated—to support superannuated preachers, and to make up the deficiencies of others. For several years past, we have been persuaded, that events in the history of the country, and of the Methodist Episcopal church, were tending to this result. Almost every church now has its Book Concern. We are persuaded, the time is now come, in which the economy of the church should be changed.

The subject is so grave, and will involve so extensive a revolution in our fiscal system, that we have hesitated heretofore to offer more than mere suggestions respecting it; but the more we consider it, the more we are inclined to the opinion of our brother editor of the West. Let us think on it, and be ready, if need be, to express an opinion to our delegates at the next New England Conference.

What a stupendous agency of good would our Book Concern be, if we could reduce its Sunday School books, and its Missionary and Sunday School periodicals to cost prices, and our other papers and books to nearly that standard! We could flood the land with Methodist literature. And is it desirable to sacrifice this vast moral power for the sake of some twenty-five or thirty dollars per annum to each of our superannuated preachers, when, especially, it is probable that a larger amount would be otherwise raised for them, if this pittance were understood to be no longer available? That is the question.

FURTHER SIGNS OF DECOMPOSITION.

The New York Annual Conference of the M. E. Church, closed its labors in the city of New York, on Thursday morning. It appears from the reports of the ministry, that there was a decrease of more than two thousand members during the last year, within the bounds of the Conference.

We copy the above from the Methodist Protestant. Its heading is a specimen of the spirit with which our opponents treat us in the hour of calamity and mourning. It is most ungenerous, and equally unjust, for these editors know well that the declension which afflicts us, affects in full proportion their own and all evangelical churches in the land and in Europe. We are liable to err, on both sides of the matter, by either ascribing our losses too much to general and uncontrollable causes, and thereby neglecting due exertions to repair them, or succumbing to such causes through despondence. Let us be neither presumptuous nor dejected, but confessing our short-comings before God, buckle on the armor with good courage for continued war and new victories. "Have faith in God," ye men of Israel!—he is still on the throne; the good old apostolic doctrines of Methodism are yet powerful, through the Spirit, to awaken and save men, and it is the declaration of our God, that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Better days are before us; let us prepare for them by humbly improving the day of chastisement and mourning. Meanwhile, it would be ungrateful if we did not acknowledge the mercy which is mixed with our afflictions. Never has Methodism erected more chapels, or discussed and invigorated its economical schemes more effectively than during this period of universal declension. It is, we trust, thus laying plans of future and permanent prosperity.

AMERICANS AT ROME.

Among the ecclesiastics at Rome is the Rev. Dr. Power, Bishop of Toronto, in Upper Canada, who is there enlisting missionaries for his diocese. The first student in the Propaganda, this year, is Mr. Cummings, of Washington, District of Columbia, and at least a dozen other Americans are at Rome, preparing themselves for the holy order; among them Messrs. Shaw, Brown, and Wilcox, from Massachusetts.

A shame is it on them, and a disgrace on their country, that they are found there. What is this Rome, whither they have gone, from the enlightened institutions of New England, to learn religious truth for their countrymen? The most abject, besotted city of Europe—the most thoroughly behind the times in all the practical sentiments and elevating improvements of modern civilization, a decrepit, superannuated, paralytic "granny," limping among the states of the age, on antiquated crutches, and muffled and suffocated under the superabundance of obsolete trumpery. Alas, that young men, come of the robust stock of Puritan New England, should disgrace themselves and their fathers by sitting for instruction at the withered feet of this embodied libel on the age. When they return to teach their obsolete nonsense to their countrymen, they should be sent to the Yankee primary school, to learn again the wiser lessons of their childhood. Shame on them! There are some things which it would be ridiculous to treat with any thing else than ridicule.

RESOLUTIONS OF TROY CONFERENCE.

Our correspondent writes us, that the Troy Conference passed the following resolutions, at its last session:

The state of our financial matters led to two acts in the Conference, this afternoon, which will serve to show the state of feeling prevailing. The first was a resolution memorializing the next General Conference to alter the Discipline, "so as to graduate the claims of the supernumerary and superannuated preachers, according to the number of years they have travelled in the regular work, and according to their circumstances."

The other was a resolution advising such unmarried men as may be received among us on trial, that they may forfeit the continuance of their relation to us, by marrying during their probation.

Hitherto the Conference has been in the habit of giving preference to single men, in applications for admission on trial; but the object designed to be secured by this, has been, in too many cases, defeated by the early marriages of those thus received.—Hence the resolution.

THE TURKS ON THE ADVANCE.—The Sultan has abolished the slave market at Constantinople. He has made a donation of £1,000, to relieve the distresses of Ireland; and recently, at a great levee, his ambassador in London was accompanied by his wife. The name "Turk" may yet become an epithet of refinement, as it has been of cruelty.

Correspondence.

LETTER FROM THE WEST.

Pittsburgh Advocate—Voyaging in the West—Scenes on the Monongahela—A Sketch.

STEAM-BOT MONONGAHELA, May 17.

Brother Stevens,—While in Pittsburgh, I resumed an acquaintance with Br. Hunter, which commenced editorially some years since. Br. H. is senior editor of the Pittsburgh Christian Advocate. Owing to the peculiar situation of that Conference, embracing both free and slave territory within its limits, Br. H. has found himself in a delicate position in the border controversy. He has, however, managed to give satisfaction to both parties, by his mild, conciliatory course. He is of opinion that the separation of the Southern from the Northern churches will facilitate the cause of emancipation. Whenever the border excitement shall be allayed, the Southern preachers and people, who are favorable to emancipation, will be able to act with less embarrassment to themselves and less irritation to the pro-slavery portion of the South, than they could while the church was united. Doubtless God will overcome even this strange movement in the church, to promote his wise and benevolent designs.

Having been detained, unexpectedly, more than a week, in consequence of injuries done my baggage and apparatus on the Baltimore and Cumberland railroad, a route, by the way, which I advise no one to take, who has baggage worth preserving, I made a trip up the Monongahela, to Brownsville, the terminus of my former stage route. This time I had the pleasure of passing the whole distance of sixty-four miles by daylight. Hundreds of flat boats lay along the shore, loading with coal. Coal openings were seen at frequent intervals along the sides of the hills, generally at an elevation of 150 or 200 feet. From each opening is a rail-road track down to the water's edge, on which cars loaded with coal descend; in each case the descending car drawing up an empty one. The flat boat is a floating box, made of plank, 50 to 120 feet long, 15 to 22 wide, and 5 feet deep. They contain from four to twelve thousand bushels, and floated down the river to all the important towns, as far as New Orleans. Moving with the current in low stages of water, they progress at only about 40 miles in 24 hours; when the water is high, frequently 100 miles. The coal in all this region is bituminous, of excellent quality, and sells at 4 to 4½ cents per bushel in Pittsburgh, 7 to 10 in Cincinnati, and 10 to 20 in New Orleans.

While the banks of the Monongahela furnish coal, those of the Allegheny furnish immense quantities of iron. Both are brought to Pittsburgh, which is at the junction, and here the iron is manufactured.

We passed numerous points on the Monongahela that have been scenes of thrilling adventure in the early settlement of the country. Though hill and valley are now teeming with civilized life, it is with in the remembrance of the "oldest inhabitants" when the whole country was almost an unbroken forest; when the war-whoop of the Indian resounded where now the axe and hammer, and the joyous shout of childhood, echo from hill side to valley.

Passing the scene of the following narrative, a gentleman well informed in western legendary lore, furnished the account which I will give for the entertainment of your readers.

A little more than 60 years ago, David Morgan lived on the banks of the Monongahela, in a cabin several miles from any other inhabitant. One morning, having sent his two younger boys out to a field at a considerable distance from the house, he became uneasy about them, and repaired to the spot where they were working, armed, as usual, with a good rifle. While sitting upon the fence, and giving some directions as to their work, he observed two Indians on the other side of the field gazing earnestly upon the party. He instantly called to the children to make their escape, while he should attempt to cover their retreat. The odds were greatly against him, as, in addition to other circumstances, he was nearly seventy years of age, and of course unable to contend with his enemies in running. The house was more than a mile distant, but the boys having two or three hundred yards the start, were soon so far in front, that the Indians turned their attention entirely to the old man. He ran for several hundred yards quite easily; but perceiving, as his strength failed, that he would soon be overtaken, he fairly turned at bay, and prepared for a strenuous resistance. The woods through which they were running were very thin, and consisted almost entirely of small trees, behind which it was difficult to obtain proper shelter. When Morgan adopted the resolution to turn, he had just passed a large walnut, which stood like a patriarch among the saplings surrounding it, and it became necessary for him to run back a few steps in order to regain it. The Indians were startled at the sudden advance of the fugitive upon them, and were compelled to halt in a cluster of saplings, where they anxiously sought to shelter themselves. This, however, was impossible, and Morgan, who was an excellent marksman, saw enough of one of them to justify him in risking a shot. He fired and the Indian fell, mortally wounded. The other, taking advantage of Morgan's empty gun, sprang from his shelter, and advanced rapidly upon him. The old man, having no time to reload, was compelled to fly a second time. The Indian gained rapidly upon him, and when sufficiently near, fired; but with so unsteady an aim that Morgan was totally unhurt. He now again stood at bay, clubbing his rifle for a blow, while the Indian, dropping his empty gun, brandished his tomahawk, and prepared to throw it. Both struck at the same moment; both were at once wounded and disarmed. The breach of the rifle was broken against the Indian's skull, and the edge of the tomahawk was shattered against the barrel of the rifle, having first cut off two of the fingers of Morgan's left hand. The two grappled in mortal contest, but soon the old man's strength failed, and he fell. The Indian planted his knee upon his breast, gave a yell of triumph, and felt for his knife; but having recently stolen a woman's apron, and tied it round his waist, his knife was so confined that he could not readily get at it. Morgan now got one of the Indian's fingers between his teeth, which, for a moment, directed his attention from the knife. Morgan improved the opportunity, grasped the Indian's knife, and springing to his feet, gave his adversary a blow with the weapon, which felled him to the ground, and which Morgan supposed was mortal. He left him, and hastily returned to his house.

The neighborhood was quickly alarmed, and hurrying to the spot where the struggle had taken place, they found the first Indian lying dead where he had fallen, but the second had disappeared. A broad trail of blood, however, conducted them to a fallen tree top, into which the poor fellow had dragged himself, and where he now lay bleeding, but still alive. He was endeavoring to dress his wound with the stolen apron, which had cost him his life. The love of life appeared still strong within him. He greeted his pursuers with what was intended for an insinuating smile, held out his hand, and said in broken English, "how do do, brother! how do do! glad to see you!" But, poor fellow, the love was all on his side. The brotherhood only extended to his quick despatch with the tomahawk, to such an extent had mutual injuries inflamed both parties.

Yours, truly,
M. SPRINGER.

LETTER FROM NEW YORK.

NEW YORK, June 2, 1847.

New York Annual Conference.—This body adjourned on Thursday last, after a protracted session of two weeks. Several important cases were disposed of, some of which gave rise to lengthened discussion. Among others, was that of the pastor of the Centenary church, Brooklyn, charged with having received into his pulpit John N. Maffitt, who, it is asserted, was at the time refusing to appear before a committee in this city, and answer to certain charges preferred against him, the particulars of which refusal have been published at length in the Ch. Ad. and Journal. The gentleman who had received Mr. M. into his pulpit, under these circumstances, was declared by the Conference to be "guilty of mal-administration and imprudence, and of some degree of moral dereliction," and suspended from the exercise of all ministerial functions until the next session of the Conference. But notwithstanding this decision, he still continues in charge of his congregation, and preached on Sunday last, the pastor appointed by the Bishop having refused admission to the pulpit. As considerable publicity has been given to this affair, from its connection with the name of Mr. Maffitt, and the course which he pursued in reference to the charges made against him, and as some incorrect statements have been made in the daily journals, I have thought proper to present the facts as they are, although, as a general rule, it may be better policy to pass over such matters in silence.

The Ship Fever.—Considerable excitement has prevailed here for some weeks, in reference to the prevalence of this disease among emigrants, who are arriving in swarms. The hospitals are filled with patients, but still they come, and must be provided for. Every ward at the Bellevue Hospital is crowded, and upwards of sixty tents have been procured from the State Arsenal, and pitched upon the grounds surrounding the institution, each containing two patients. One day last week I visited this Hospital, and in a single room, fifty feet square, counted sixty-four cases of fever! The whole number of cases under treatment for various diseases, in the different departments of this institution is, at present, 1490. Dr. David M. Reese, somewhat extensively known as an eminent physician, a leader in the temperance cause, and a Methodist, has recently been appointed Chief Physician to this Hospital, and during the few days that he has been on duty has done much towards improving the condition of its inmates. One of the physicians has died of the fever, and three or four others have narrowly escaped, after a severe illness. The disease thus far seems to be confined mostly to emigrants recently arrived, and to those who have been much exposed to the infected atmosphere of sick rooms. The Academy of Medicine has appointed a committee of eleven distinguished physicians to investigate the character of this fever, and report at its next meeting.

Hospital set on fire by a Mob.—The large buildings on Long Island, opposite the city, which have been occupied by the city's poor children, for a number of years past, were destroyed by fire, a few evenings since. This deed was performed by a mob of the neighboring inhabitants, to prevent the buildings from being occupied as a hospital for fever patients; arrangements for which had been made by the commissioners of emigration.

Steamboat Riots.—A warm controversy has been carried on for some time, in our daily papers, between the proprietors of the Oregon and the Vanderbilt, as to superiority of model, each claiming to be best adapted for speed. The controversy resulted in a trial, which took place yesterday upon the Hudson river. The distance run was about eighty miles, and was accomplished in three hours and fifteen minutes. The Oregon won the day, but arrived at the goal only two minutes before her antagonist.

The Washington.—This new and magnificent steamship, the first of a line between New York and Bremen, left on Tuesday afternoon. In accommodations and beauty of model she is superior to all English steamers, and it is expected that she will also surpass them in speed. She took out 120 passengers.

New York Hogs.—Those happy beings, the swine of New York, who have so long perambulated our streets, unmolested, and fed upon the offals of our gutters, are likely to be driven from their public haunts, and forced into the obscurity of private life. At the last meeting of the city fathers, an ordinance was passed authorizing any person to appropriate to his own use swine found running at large in the streets. It is hard to part with old friends, but we suppose our citizens must submit to the law.

LORENZO.

THE CHURCH IN RUSSIA.—During the past year, 3,201 Romanists, and 14,000 Lutherans (the latter consisting almost entirely of peasantry) were over to the Greek Church; 1 Lutheran and 25 Jews to the Roman Church; and 190 Romanists and 20 Jews to the Lutheran Church. Independently of the adherents of the Greek Church, which is the predominant one, the returns for the whole of Russia show that there are 2,689,427 Romanists, 20,230 Catholic Armenians, 345,002 Georgian Armenians, 1,669,456 Lutherans, 40,903 Reformed, 2,320,576 Mahometans, 1,186,370 Jews, 223,644 Buddhists, and 171,928 heathen; forming a total of 8,658,725 individuals who are not members of the Greek Church. The Romanists possess 73 monasteries, and 44 convents, containing 1,132 monks and 611 nuns. To the Romanists belong 2,378 churches, the Catholic Armenians have 52 places of worship, the Georgian Armenians 925, the Lutherans 920, and the Reformed 32; the Mahometans have 6,063 mosques, the Jews 643 synagogues, the Buddhists 156 temples, and the heathen 273. The Lutheran clergy consists of 411 ministers, and the Reformed of 33.

GERMANY.—The several states comprise 20,158,957 Protestants; 16,880,104 Romanists, 507,519 Jews, 242,791 of various other sects, and 5,184 Greeks. In 1820, the numbers were about 13,600,000 Romanists, 15,215,500 Protestants, 350,000 Jews, and 3,280 Greeks. In Hungary and Transylvania there are 860,840 German Romanists, and 610,720 Protestants; in Switzerland, 1,039,279 Protestants, and about 50,000 Romanists, all Germans. Of the 6,000,000 and upwards of individuals of German extraction, in the United States of America, the number of Romanists does not exceed 300,000. The number of Germans who have succeeded from Rome, since Ronge's movement began, is under 40,000, and they constitute 219 flocks, the two largest of which are the 8,000 in Breslau, and 2,000 in Berlin.—Kutschke's Church in Germany.

DECLINE OF POPERY IN ITALY.—The Traveller states that Rev. Mr. Pomeroy, in an address before the Foreign Evangelical Society, during anniversary week, stated that while travelling on the Continent, he fell in with a Venetian gentleman of intelligence and superior education, with whom he conversed freely on the religious state of Italy. This gentleman declared his utter abhorrence of Popery as exhibited in Italy, and asserted that of the 1800 students who were his companions at Padua, five eighths of them entertained views similar to his own on this subject.

FRANCE.—The following is a list of the Protestant religious societies:—Two Bible societies in Paris and Strasbourg, established between 1816-1818. Religious Tract Society in Paris, 1822. Protestant do, 1824. Society for promoting primitive instruction, 1829. Evangelical Society for France, 1833. French and Foreign Bible Society, 1833. Society for propagating the gospel (d'Evangelization), at Nismes and Strasbourg, 1836-1842. Christian Protestant societies in the north of France, and at Bordeaux, 1836, 1842. Orphan institutions at Neufof, Saverdun, Custris, Orleans, and Lezro, 1825, 1842. Deaconesses' institutions at Paris and Strasbourg, 1841, 1842. Society for general interests of Protestantism in France, 1842.

MISSION VIEWS.—According to a recent statement of one of the Secretaries of the American Board, there were in all Africa, in 1843, 170 mission stations, under the direction of the different evangelical denominations of Europe and America; and connected with this were 424 laborers, 17,068 communicants, and 20,090 scholars. The editor of the Missionary Herald says:—Though the faith of missionaries and missionary societies has indeed been sorely and frequently tried, and many have fallen, particularly on the western coast, still no one can look at these results, and not feel that the divine favor has been specially enjoyed. And yet only a small portion of Africa has been visited by the heralds of the gospel. If southern Africa were cut off, and a narrow strip from the western coast, only two missionary stations would be left on that vast continent. But what has been successfully done for a few districts, the spirit of Christianity may yet do for all Africa.

FOREIGN RELIGIOUS STATISTICS.—The English Wesleyan Methodist Magazine, gives "Statistics of the Roman Catholic Church in Great Britain;" taken from the (Roman) "Catholic Directory." Chapels in England, 1844, 496; 1845, 504; 1846, 514; 1847, 532.—Increase of 36 chapels, in four years. Four chapels in South Wales; and the same number in North Wales. No increase since 1844. There is an increase of ten chapels in Scotland since 1844.—There are twelve Roman Catholic Colleges in Great Britain. There are thirty-three Convents in England, and one in Scotland. Increase in England, in four years, 7. Monasteries.—In 1844, there were not one. In 1845, there were three. In 1846, six. In 1847, eight. A gain of eight Monasteries in three years. Priests, (including those without any fixed mission,) England and Wales, in 1844, 654; 1845, 666; 1846, 683; 1847, 700. Being an increase of 46, in four years.

CONFESSION IN THE CHURCH OF ENGLAND.—The reform party, in the established Church of England, are making, says the Christian Observer, rapid progress in their journey to Rome. The London correspondent of the Journal of Commerce, says, that they "now have their churches open half an hour before service, and half an hour after service for the purpose of receiving confession. They are also about to establish co-fraternities, and to found select libraries, to lend out, so that the Puseyite poison may do its work of corruption."

THE SABBATH IN INDIA.—The "Friend of India," says:—The Governor General of India has issued an order, directing that all public works shall be suspended on Lord's days, whether those works are carried on by its own officers, or by the agency of contractors. A similar regulation has been in force in the Bombay government, since 1843. It is now extended to the whole of British India.

IRELAND AND BOSTON.—A late meeting of the mayor and alderman, Capt. R. B. Forbes presented a white flag, sent by the citizens of Cork to the local assembly of Boston. It is emblematic of the local given by America to Ireland—the eagle is represented as supporting the harp and shamrock. In the letter accompanying the flag the committee say:—"Convey the assurance to your fellow citizens, that if at any time hereafter danger or distress of any kind may come upon them, we shall not be forgetful—and we trust that our descendants will not be forgetful—that in an hour of deep misery and desolation, America has been to us our true friend and our most generous assistant." It was referred to the mayor to make a suitable reply.

ROMAN CATHOLICS.—From a paragraph in the Boston Christian Watchman, we learn, says the Witness, that Dr. Baird stated in a sermon, recently, that there is a Christian gentleman in Boston, a man of wealth, who is engaged in the duties of a tract distributor. He has in his district twenty Roman Catholic families. For many months he has visited them, giving them tracts and Bibles, always careful to say nothing reproachful of their religion, and to give them no tract or book which speaks in harsh, denigratory terms, of the errors of popery. Already these families attend worship in Protestant churches.

PENNSYLVANIA.—The London Morning Chronicle of the 30th ult., publishes the following obituary notice:—"On the 29th inst., at the house of her son-in-law, the Earl of Ranfurly, No. 40 Berkeley Square, the Hon. Sophia Margaret Stuart, grand-daughter of the celebrated William Penn, founder and proprietor of Pennsylvania, and widow of the Hon. and Rev. W. Stuart, D. D., late Lord Primate of all Ireland, in the 83d year of her age."

From a return of prisoners given in the Parisian Monitor, a fact very satisfactory to the medical profession has been made public, viz., that of all the professions this is the most moral. From 1828 to 1838, there were in France, 41,679 male prisoners, aged above twenty-five, under criminal charges. Of these there were 33 priests, 33 barristers, 9 attorneys, 75 notaries, and not one medical man!

Of the annals of the Propaganda, 167,000 are now printed; 96,000 French, 18,500 German, 13,500 English, 1,000 Spanish, 4,800 Flemish, 29,000 Italian, 2,500 Portuguese, and 1,200 Dutch and Polish.

The new Pope, fearful of a free press, has published an edict, establishing a heavy tax on newspapers, and a stringent censorship.

The religion of China costs its people annually \$400,000,000.

SLAVERY IN THE PRESBYTERIAN CHURCH.—The Watchman of the Valley says, "that the slavery question is destined to divide our large ecclesiastical organization, we have long apprehended."

APPLICATIONS TO PREACHERS' AID SOCIETY.

Br. Stevens.—The constitution of the Preachers' Aid Society of the Providence Conference, requires that "all applications for aid from the Society, shall be made to a committee of the Providence Conference, appointed for that purpose."

Please publish, for the information of all concerned, that the committee for the present Conference year consists of the following brethren:—

Rev. Pardon T. Kenney, Stonington, Conn.; Rev. Warren Emerson, Woonsocket, R. I.; Rev. George W. Stearns, West Thompson, Conn.; Rev. Ralph W. Allen, Providence, R. I.; Rev. Isaac Bonney, Pawtucket, R. I.

D. PATTEN, Jr., Sec. Prov. Conf.

TROY CONFERENCE AND THE BIBLICAL SCHOOL.

Our correspondent at the Troy Conference, writes us, that the Committee on Education reported verbally in reference to the Biblical Institute, whereupon it was voted that Br. Dempster be requested to address the Conference respecting it. He did so in a very eloquent and masterly manner. The following Resolution was adopted:—

"Resolved, That we regard the establishment of the Biblical Institute, as described by Br. Dempster, as of high importance to the interest of our church, and that we will patronize it to such extent as may consist with our circumstances."

MARLBOROUGH HOTEL.—We call special attention to the advertisement of this excellent house, in another column. Mr. Coe is a thorough Christian gentleman, and his management of the house gives universal satisfaction. Family prayers are attended morning and evening, temperate principles are observed, and the quiet and decorum of a large Christian family prevail throughout the building. Christian travelers are too much in the habit of frequenting run-selling hotels in their journeys; when they come to the city, they can have no excuse for so doing; no house here has a better reputation than the Marlborough.

THE TROY CONFERENCE.—It will be perceived from our report, that this Conference administered the sacrament of the Lord's supper, at its ordinaries, conformably to the Discipline. We are glad to see the revival of this good custom, and wish it would be extended to other matters, particularly the Fast enjoined at about the same time. Why have we lost these spiritual observances? Would they not tend to repress those distracting and unnecessary discussions, which creep so much of our precious time during the sessions?—and does not the present declining state of the church require a return to the "old paths?"

BR. CARTER, of the Providence Conference, has been sick in our city several months. He is at present in the McLean Hospital, where he receives every attention demanded by his condition. He is afflicted with general paralysis, and is yet in a very precarious condition, though somewhat improved. We commend this beloved but afflicted brother, to the prayers of his many friends in the Providence Conference. His illness, it is affecting to learn, was produced by incessant attentions and watchings with a sick and dying wife, combined with excessive labors in the ministry. Though utterly prostrated, the everlasting arms are around him, and he is victorious over the fear of death.

We are much obliged to Br. Ramsdell, of Thompson, for his letter; shall not need the papers referred to.

DOVER, ME.—Rev. J. W. Dow writes, June 4:—Please to say to the friends of Zion, we have had some prosperity on this circuit, the present year. At three appointments on this charge, the Lord has manifested his power and grace in the conversion of some souls. Ten or twelve have been converted; some backsliders reclaimed, who had been far away; but now promise much to the church. Many of God's people have been revived, and encouraged to follow on to know the Lord. I have also formed one new class on the circuit. We will be grateful for a few more drops, and expect an abundant shower.

UNITY.—Rev. J. Benson writes, June 3:—As I am about closing my labors for the year, I wish to say for the encouragement of God's people, that we have been favored with some revival this year, and I have received forty-five on probation, as the fruit in part. To God be all the glory.

NEW LONDON DISTRICT.—Br. E. Benton writes us, that God is converting souls, at several of the stations on New London District. At Eastford, a glorious revival is in progress.

Editor's Table.

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SCHMITZ' History of Rome.—The Harpers have issued this work in excellent style. It traces the history of Rome to A. D. 192, and presents the results of the researches and speculations of Niebuhr and Arnold, in a condensed form, and happy method.—The work is quite popular as a text book, in England. Binney & Othman, 1 Cornhill.

PARKY'S MAGAZINE.—The May and June Nos. of this excellent juvenile monthly have both reached us together. They maintain its original attractions. This is, unquestionably, one of the most interesting publications for children ever issued in this or any land. Bradbury & Guild, Boston.

LIFE OF GARDNER.—Dr. Doddridge's celebrated Life of Col. Gardner, has been re-issued in neat style, by Carter, N. Y., and is for sale at Binney & Othman's, 1 Cornhill.

NEW YORK CONFERENCE.

The following are the returns of members at this Conference:

	Whites.	Colored.
1846,	47,856	293
1847,	46,528	379

Decrease, 1,328 44

The number of Sunday Schools within its bounds is 400; teachers and officers, 4,884; scholars, 27,619; increase, over last year, of 12 schools, 37 teachers, and 2,116 scholars.

The amount raised for missions is \$8,076 75; for the American Bible Society, \$234 42; for the S. S. Union of the M. E. Church, \$382 46.

Four preachers died during the year. Ten were received on trial, and nineteen admitted into full connection.

TROY CONFERENCE.

Friday Morning, May 27.—The usual routine of Conference business occupied the session.

Rev. T. Spicer, on request of the Conference, gave an interesting account of his visit to Europe, as a delegate to the Evangelical Alliance.

The Bishop was requested to ordain the Deacons and Elders in the Conference room, and that he deliver a sermon, and administer the sacrament of the Lord's supper, on the occasion.

Friday, P. M., 2 o'clock.—The Conference met, Br. Spicer in the chair, to receive the statistical reports.

Saturday Morning, May 28, 8 o'clock.—Agreeably to a resolution of yesterday, the Presiding Elders presented all their recommendations for admission to the Conference, which were all laid on the table.

The Bishop named Monday morning, 9 o'clock, as the time fixed for the ordination services.

Monday Morning, May 31.—At 9 o'clock, the business of Conference was suspended, and the Bishop preached a most excellent sermon, from Acts 1:8. I quote from the Evening Journal, published in this city, a very just notice of the Bishop's manner on the occasion:—"The leading characteristics of this distinguished minister are, great soundness in doctrine, clearness in thought, and simplicity and force in expression."

To a stranger, he presents, in the pulpit, the appearance of meekness, amableness, and intelligence. His gravity and simplicity of character, meet the best conception of a pious Bishop. As he took his seat, he left the audience deeply impressed, and many of them bathed in tears." The sermon was, in all respects, an excellent specimen of every Methodist sermon ought to be. There was no effort at display or effect, and yet that happy arrangement of thought, and adaptation of expression and manner that is calculated to produce the best effects.

The ordinations were as follows:

Deacons.—B. S. Barnum, E. F. Foster, E. B. Hoff, and G. C. Wells, with four local brethren.

Elders.—M. H. Smith, G. Chase, S. Hewitt, T. Armitage, A. Ford, W. H. Hazlett, H. H. Townsend, M. Ludlum, A. W. Garvin, G. S. Hart, S. S. Ford, and Wm. W. Atwater, with three local brethren.

The sacramental occasion which followed, was one of deep interest. Quite a number of the laity participated. It was to the writer, as doubtless to many others, a matter of great gratification that this much neglected disciplinary regulation was observed. When I attended Conference, in order to administer in full connection, I expected this, of course, but never witnessed it until to-day.

Tuesday Morning, June 1.—Delegates to the General Conference were elected. There were three ballottings. At the first, the following were elected:—Tobias Spicer, Jno. Clark, Timothy Benedict, and Barnes M. Hall. At the second, Jesse T. Peck. At the third, Geo. Fraser, Andrew Witherspoon, and Jno. M. Weyer.

Subsequently, on motion, the two names having the highest number of votes, were elected as reserve delegates.

Two questions arose, in the course of examination of character. Ist, May a Presiding Elder, in case of the trial of a member, remove a preacher from another to that charge, in order to try the case? 2d, In case of a trial, is it proper to elect a committee from a neighboring charge? In the first, the Bishop answered that the letter of the Discipline would cover such an act; yet he doubted the propriety of such a course. In the second, he answered in the negative.

Wednesday Morning, 8 o'clock, June 2.—The Stewards made report this morning:

The claims of superannuated preachers, \$1,369 00

Superannuated preachers, 9,024 00

Widows and orphans, 1,234 00

Superintendents, 77 14

Receipts from all sources, \$5,703 14

Deficiency on the above claims, \$4,276 69

On the effective preachers, 5,418 04

Whole deficiency, \$9,694 73

The amount paid on these claims was \$23 38 on \$100 00.

Thursday Morning.—This session was occupied principally with the report of the committee on Education, respecting the financial affairs of the Conference Seminary.

The afternoon was occupied with the trial of Ezra Sprague. He was suspended from the ministry.

The Conference reports a decrease of over one thousand in the membership. But the conviction, I believe, is quite general, that this does not indicate a general decline, but a healthy reaction. Various causes have conspired to swell the number of our members beyond what was consistent with a healthy state of things in the church. When the effect of these influences shall have passed off, we may hope the church will be in a better situation to war valiantly and successfully in the great work to which she is called.

Friday Afternoon.—The Erie Conference resolutions, which had been laid upon the table, were called. The vote was taken—thirty-eight voted for and sixty-five against.

It was voted, that Br. T. Spicer be requested to prepare, for publication, an autobiography of himself, with reference to his experience, and observations on Methodism. Subsequently, it was voted that Br. Spicer be requested to sit for his likeness, in order to its insertion in the Quarterly Review.

At half past seven, this evening, we met to receive our appointments. The Bishop presided the reading of the appointments with a few appropriate remarks, and then proceeded to the closing prayer.

The session has been very protracted and laborious, but, at the same time, very harmonious. A good many perplexing and exciting matters have occupied our attention, but still an excellent spirit has seemed generally to prevail. God grant that the many prayers that the ensuing may be a year of prosperity, to ministers and people, may be abundantly answered.

For the Herald and Journal.

NEW HAMPSHIRE CONFERENCE SEMINARY.

TO THE MEMBERS OF THE NEW HAMPSHIRE CONFERENCE.

Dear Brethren,—As I design to visit, so far as may be practicable, every charge in the Conference, (which was not visited by the agent the past year,) for the purpose of receiving donations in favor of the New Hampshire Conference Seminary, with your ready assistance no doubt will be liberal,

I have thought best, in accordance with the advice of several brethren, to divide the work into four parts, and for your information, to publish appointments quarterly in the Herald. When there is more than one appointment in the same charge, the first place named is the one where I design spending the Sabbath, and when two or more charges are included in brackets, I design spending a portion of the Sabbath in each place, in the order in which they are named. Please recollect the time named, so that there may be no mistake, and that all things may be in readiness for carrying out the resolution which was so unanimously passed by the Conference, in respect to an agency to the Seminary.

Yours, respectfully, W. D. Cass.

Sanbornton Bridge, N. H., June 3.

For the Herald and Journal.

CIRCULATION OF BOOKS.—N. H. CONFERENCE.

The following resolution was adopted by the late New Hampshire Conference, and ordered to be published in the Herald and Journal:

Great Falls, June 3. E. ADAMS, Sec.

Whereas, Our brother C. B. M. Woodward, sustaining a superannuated relation to this Conference, intends to travel, the present Conference year, and will engage in circulating our books, published at the Book Room, New York, including Sabbath School books, Therefore,

Resolved, That we will give him a cordial reception, whenever he comes to our stations, and we do recommend him to the patronage of our people.

For the Herald and Journal.

N. H. CONFERENCE REPORT ON BE-NEVOLENT ENTERPRISES.

The Committee on benevolent enterprises submit the following report:

Believing that the work of evangelizing the world demands in proportion to the growing or decreasing interest of Christians in the benevolent enterprises of the day, therefore,

Resolved, That as ministers of Christ, we will use all proper means to excite a deeper interest among the people with whom we are called to labor, in the benevolent enterprises of our church.

Resolved, That as far as practicable we will take up the collections ordered by Conference, the ensuing year, in our respective congregations, in the following order:—Tract cause, in July; Bible cause, in September; Missionary cause, in November; Biblical Institute, in January; Sabbath S. Union, in March; Necessitous cases, in May.

Respectfully submitted,

Great Falls, June 3. EZEKIEL ADAMS, Chm'n.

CORRECTION OF MINUTES.—I see, by the minutes just received, that the Saugus Church is reported as having done nothing, the past year, for the Bible cause. In justice to myself and them, allow me to say, that they contributed for the A. B. S. \$7 32.

This amount I paid to the committee appointed by Conference to receive such monies, but by some mistake, due credit is not given. I. A. SAVAGE.

Lowell, June 8.

THE SEASON AND THE CROPS.—Although the season is later than the average, by some two or three weeks, spring has been unusually cold, there is every indication that the present will be a productive season. We have been visited, during the last ten days, by copious showers of rain and alternate sunshine, which has had the effect to bring vegetation forward at a rapid rate. From all parts of the country, we learn that the prospects of the farmers were never more cheering than at present. There is, as usual at this season, considerable croaking in regard to anticipated failures of the wheat crop, in some large sections of the country, but we believe these reports are mostly without foundation, and are put in circulation by designing men, for the purpose of influencing the market for the benefit of speculators in grain.—Christian Citizen.

Accident on the Boston and Providence Railroad.—The locomotive and train attached to the train of cars for Stoughton, were thrown off the track and capsized, between eleven and twelve o'clock on Monday forenoon. The accident was caused by the breaking of an axle. The train had left the depot, and was not going faster than ten miles per hour, and the engineer and fireman jumped off, sustaining no injury. The engine was pretty well smashed up, but fortunately no person was injured.

Two very important cases have recently come before the United States Court, now in session at Pittsburgh. A Virginian slaveholder has sued citizens of Alleghany County, for harboring his runaway servants. Damages claimed for such act \$500.

Williams College.—We are informed, says the Springfield Gazette, that Amos Lawrence, of Boston, has made another donation to Williams College, of \$2,000. The interest of this money is to be devoted to the founding of four scholarships, of \$300 each. Those who derive the benefit of them, must have been for college at Lawrence academy, in Groton, Mass., and also have signed his intention to give \$1000 more, Mr. L., for fitting up a fountain in front of Lawrence Hall, and building bathing rooms for the students.

Rich Churches and Charity.—Dr. Berrian, of New York, has written the history of Trinity Church, in the same city, reputed to be endowed with millions. It has lately erected a church edifice, at the cost of \$300,000, and during fifty years has contributed out of her princely revenues sixty thousand dollars to charitable objects, or a little more than a penny a year. Rev. Dr. Phillips' church, Presbyterian, in the same city, contributed thirty-three thousand, the last year, without the possession of any funds whatever.

Lightning and the Telegraph.—The Delaware Republican says:—"Lightning, on Tuesday, tried its hand in performing on the telegraph wires. After writing all kinds of signs, it melted the wires, and burnt the table in the office at Wilmington."

Kennebec, Bath, and Portland Railroad.—The ceremony of breaking ground upon the Kennebec, Bath, and Portland Railroad, was performed at Bath, Me., on Wednesday of last week. There was a grand celebration on the occasion.

Scarcity in Maryland.—The Baltimore Sun has a letter from Charles County, confirming intelligence, previously received, of a great scarcity of food, and suffering among the poor of that region. The postmaster at Pleasant Hill states, that many are begging from door to door, and that no corn is to be had at any price.

Singular Explosion.—Mr. John Hazen, of Hartford, Vt., recently had both eyes put out by the explosion of some lime, which was slacking in a boiler on the stove.

The quantity of lumber contracted for and to be delivered in Elmore, N. Y., during the present season, is not less than eighteen millions of feet, valued at \$2,000,000.

The London Economist, in a recent number, perpetrated the following:—"In the United States, on an apprehension of the people, a rich man does not keep his carriage."

A woolen factory, and other buildings, in North Kingston, R. I., belonging to R. J. Davis, were consumed on the 22d ult. Loss \$80,000—no insurance.

The Directors of the Vermont and Massachusetts Railroad, intend to have engines running over that road, from Fitchburg to South Orange, in ninety days.

The total amount of the debts of the several States in the Union, according to the American Almanac, compiled from official returns, is \$224,023,527.

The Boston Transcript says, that a letter from Matamoros of the 16th ult., that Lieut. Kelley was the only officer in company A, on duty.

The correspondent of the New Orleans Times states, upon the authority of Col. Baker himself, that he brings home less than one half of the troops carried by him from the United States.

The farmers in the Western States have sent pressing orders to their friends in Utah valley, and vicinity, in favor of their donation visit. The company was kindly entertained at Judge Chase's, where they gathered up cash, clothing and other articles, to the amount of \$65. May they be rewarded "at the resurrection," as they say.

MAINE ANNUAL CONFERENCE.

The preachers, on arriving at this place, will please call at the persons, on Cross street, for direction to places of entertainment. The expense of horse keeping, exclusive of grain, will be twenty-five cents per day.

Saco, Me., June 8.

A CARD.

The undersigned hereby gratefully acknowledge the kindness of their friends in Utah valley, and vicinity, in favor of their donation visit. The company was kindly entertained at Judge Chase's, where they gathered up cash, clothing and other articles, to the amount of \$65. May they be rewarded "at the resurrection," as they say.

Utah, Me., June 3.

POST OFFICE ADDRESS.

Rev. Wm. D. Cass, Sanbornton Bridge, N. H.

Rev. Elias Quincy, Claremont, N. H.

QUARTERLY MEETINGS.

CONCORD DISTRICT—FIRST QUARTER.

June 12 13

June 13 14

June 14 15

June 15 16

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July 1 32

The Cotton Wadding Manufactory of the Messrs. Wood, in Westport, (says the Bridgeport Farmer,) was destroyed by fire on the 19th ult. Loss estimated at six thousand dollars.

A man named Dr. Lindsey A. Ingalls, and a woman named Elizabeth Farmer, have been arrested at Lowell, as principal and accessory in a rape committed upon a young girl named Mitchell.

The America, the first of the four new steamers for the weekly line from Liverpool to Boston and New York, was launched at Greenock on the 13th of May.

It is stated that President Polk intends visiting New York and the Eastern States, some time this month.

The Philadelphia Evening Bulletin says, that a little girl of that city died on Monday evening, from over exertion in "jumping the rope."

The Alexandria Gazette says, the late Gen. George C. Drongole, of Va., left his entire estate, with the exception of a few friendly legacies, to the children of the man whom he killed in a duel some years since.

Traveling is very cheap on the Hudson at this time, the fare being only fifty cents from Albany to New York.

The new Governor of Maine, John W. Dana, comes out in favor of the Wilcox Provision.

The manufactory of the Arkwright company, at New Berlin, N. Y., consisting of two large stone buildings, containing two hundred looms, with the machinery, was nearly destroyed the 22d ult. Loss \$86,000. No insurance.

Charles Sumner, Esq., of this city, will deliver the address before the literary societies of Amherst College, at the coming commencement.

Of the 1,600,000 bales of cotton annually consumed in Great Britain, 1,200,000 come from the United States.

Wheat has been sold at 100 shillings a quarter—the 4 lb. loaf of the best bread is sold at a shilling, or twenty-five cents.

The deficiency of the cotton crop in America, has turned the attention of government towards the cultivation of that article in the East Indies.

There has been a change in the French Ministry.

The number of letters that pass annually through the post office for London and its environs, is 75,000,000, covering four inches in length and three in breadth. If laid lengthwise on the ground, they would reach 4,734 miles; if laid to form square feet, they would cover 142 acres of land. Averaging one third of an ounce, they would weigh 697 tons!

Thirty-four ships and 4000 men are employed on the coast of Africa, to suppress the slave trade—it is increasing.

The best way to suppress the traffic is to send cruisers into the kitchen and wardrobe, and banish every article of slave grown produce.

The Grand Duke Constantine, of Russia, is soon expected in England.

The claimants of the East India company state that there is not a pound of tea that comes into England from China which has not been colored, and that what is called green might as well have been blue or yellow.

The Bank of France has determined to issue \$5 notes, in order to meet the existing pressure. It has heretofore issued none of a lower denomination than £50.

The Economist recommends the issue of £1 notes in England.

The Times says that the United States can annex Texas, appropriate California, and overrun Mexico, but cannot feed England. "Non veritas."

The estrangement between the King and Queen of Spain, is taking a more serious type.

The Queen, in view of the increasing price and scarcity of provision, has ordered, that no description of flour except seconds shall be used for any purpose whatever in the royal household, and that the daily allowance of bread shall be restricted to one pound per head for every person dined in the palace. Perhaps some of the Congress members will send Her Majesty a barrel of their best bread, for muffs for her private table.

